

was made *free*, while all other wool was subjected to a tax of *five* per cent. This has been, for the last two years, a subject of complaint, through petitions, and the press; but also because of the painful injustice of the discrimination, but also because a great deal of wool of inferior quality was fraudulently introduced, under the denomination of wool and costing *eight* cents per pound. In the late act, a duty of *five* per cent, was laid on wool not costing over *seven* cents; and upon other wool, a duty of *forty-five* per cent. This is the opinion of dealers, that several grades of wool superior to that introduced, will be introduced at the low duty.—

*This is a matter of great importance to our southern slaves; who at this time have scarcely anything which they can turn to money; and many of whom have the clippings of one or two years on hand, because there is no market, except at ruinous prices. This is to save slaveholding capitalists from paying a fair and equal tax for laborers, to whom they pay *no wages*. It is to enable them to rob white freemen, as they rob black slaves. Even the present pitiful duty, (which in fact is merely nominal, compared with the general rates of the present tariff, ranging for the most part, from twenty-five to forty per cent.) was not laid without compensation. By the same act, the duty on salt was reduced from *five* per cent. It will be recalled that Thomas H. Benton, the champion of Missouri slavery, and of Texas robbery, has labored for many years to obtain a repeal of the tax on salt. I cannot doubt he was moved by a like policy in all these cases; a policy followed by Mason and Dixie's line on the east, and by the *Rio Bravo* on the west. Had he accomplished the repeal, the American democratic slaveholders would have been wholly exempt from taxation, for the subsistence of their slaves. And perhaps so curious a monaster has some claim to "exclusive privileges."*

Let us now see what will be the amount of the tax upon the quantity of coarse wool, wrought into a suit of clothes for an able-bodied slave. The warp is cotton, or tow, the filling wool. Of this, it will take, at most, half a pound to a yard; and for six yards, enough of a suit, three pounds; and the duty upon which is about *one cent*. Now the tax upon the wool, necessary to manufacture a suit of clothes for a northern laborer, is, at the least calculation, fifty cents; a difference, in favor of slaveholding capitalists, of twenty-four to one. The Constitution, under which we live, is, in my opinion, this: that we did not intend that this difference should be more than *five to three*; nor could it exceed this, if the revenue were raised by direct taxes. Perhaps the people of the North will one day begin to look into these evils, which are called *forty* and *forty*; and will learn that they now pay *protection* as a tribute to slaveholding tyranny, when our fathers refused, with blood, to pay *protection* a thousand times more.

The facility with which the people submit to this robbery in disguise, makes me sometimes fear that our theory of popular government is but a pleasing dream.

D. L. C.

LETTERS FROM NEW-YORK.—No. 45.

It is somewhat humiliating to this self-sufficient and boastful age, that we still find ourselves completely ignorant of even the simplest laws by which spirit is untempered to matter. The more remarkable and unusual phenomena, arising from this divine union, terrified those of the olden time, and were straightway ascribed by them to the direct intervention of supernatural powers; for they were not in that in nature there always exists the super-natural. Their blind superstition was a temptation to jugglery and deception; and after ages mixed up true phenomena with the trickish imitations, and buried them all under the snow-drift of scepticism. It were wiser to admit that unaccountable things do occur, and doubtless over their origin to established laws of the universe, of which we are as yet ignorant. For, much as we boast of our advancement, it may be said of man in the nineteenth century, as it was by Plato, in ages long past: "He is like one shut up in a cavern, who sees shadows of things on the wall, but cannot perceive the objects themselves."

The author of the *Person of Morgan*, who could read a scroll through a brazen shield, has centuries been considered as impossible as the gobes of men and women gradually turning into trees and animals; but it is now known, beyond all power of dispute, that moderns under the influence of animal magnetism, can perform the same exploit the Persian did, and others far more wonderful. These must be admitted as facts, because the proof is too strong to allow of rejecting them; and if they really do occur, they are unquestionably regulated by established laws of the universe, which seem to us miraculous, simply because we do not understand them, and are unaccustomed to such manifestations of them.

The action of souls upon each other, both well clothed in the flesh, and not so clothed, is a great mystery, lying much nearer the foundations of our life, than we imagine. We see one man place another in magnetic sleep, and simply *will* that he shall drink vinegar, or touch fire, and straightway the countenance and the muscles give indication of the sour taste and the scorching sensation; he simply *wills* that a cow shall be lifted, and excessive fatigue follows, as if a cow had been really lifted. Here is certainly a most marvelous power of one soul over another; and thousands of intelligent persons have proved it, both as witnesses, and as subjects of the experiment. Did George Fox, and Madame Guyon, and Malvina St. Amour, perform their wonderful cures of disease by means of this concentrated will? Does the concentrated will, the intense desire of disembodied spirits, have a similar effect on our souls, producing presentiments, and dreams of startling significance? Has there never anything to do with the simultaneous invention of the same thing, in widely distant parts of the world? There are but two thoughts, not falsehoods, conclusion: They were suggested to me by the following stanza, the first of which I read some *Cyclopedias* years ago. As I remember it was this: A man had planned himself to invent a machine to make shot. Time after time he tried, and repeatedly came very near accomplishing his object; but he was continually defeated by the impossibility of obtaining a perfect equilibrium of pressure. The shot would be oval, or elongated, or three-sided.—He tried again and again, but he failed upon the object. In this state he fell asleep, and dreamed that he was walking in the open fields. Suddenly a quantity of black hell fell around him. He took up a handful, and lo, it was round, just like shot. He looked upward to see whence it came, and saw that it fell from a high tower. A man seemed to be throwing it down. "What are you doing there?" inquired the dreamer. "I am making shot," replied the unknown. "What are you pouring it down in that way?" "Don't you perceive that nothing gives a perfectly equal pressure on all sides, except the air?" was the answer. The dreamer awoke, and invented the shot-warrior. Had the intense abstraction of his spirit put him into magnetic connection with another spirit, who understood mechanics better than he?

The other story, I have often heard repeated, but cannot vouch for its correctness. Mr. Slater, the famous manufacturer at Pawtucket, Rhode Island, was in his youth a common workman in an English manufactory. That was before the manufacture of cotton was introduced into the United States; and Great Britain had adopted a very jealous policy, in order to monopolize the manufacture herself. Whoever attempted to export any machinery, or parts of machinery, rendered himself liable to very heavy penalties. Mr. Slater was soon observed for his mechanical skill. He was called upon to repair, or reconstruct. An accidental conversation one day turned his thoughts toward America, as a country of great manufacturing capabilities; and created in him an intense desire to emigrate. With this idea in his head, he noticed with particular care every part and portion of the machinery. He was

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He came here, and met with many discouragements; to establish manufacturers, required capital, and capitalists were not much disposed to listen to the schemes of a nameless adventurer. At last, it happened that one wealthy gentleman at Pawtucket wanted a job done, which required great mechanical nicey; and some one said there was a young Englishman, by the name of Slater, at work in the neighborhood, who could do it, if anybody could. The job was finished to their great satisfaction, and led to further acquaintance. He called it his favorite scheme, and of the wonderful capabilities of Pawtucket for manufacturing. By degrees, he imbibed a degree of his enthusiasm, and at last, a company was formed for the purpose he desired. As he observed his progress in the machinery, from day to day, they had more confidence in his knowledge and skill. At last, it was all completed, and a day appointed to set it in motion. The day came, and not a wheel would move. The mechanism was vexed, and mortified. He said he must have overlooked something, and would give them information as soon as he discovered the obstruction. All that night, he spent anxiously examining the long-projected machine; all the next day, and the next night. Surely it was in perfect order; what could be the reason it would not move? The third night he still walked over sofa and sofa, and at last, completely exhausted, lay down to sleep. He fell asleep, and dreamt, that he was still gazing over the untried machine, when some one clapped him on the shoulder, and said with friendly heartiness, "Why, Slater! don't you know what is the matter? It is all it wants. Choke the strap, man! I chalk the strap!"

He sprang up, followed his directions, and in a few hours all was in successful motion. He died a few years ago, a wealthy manufacturer.

Did the weakness of his mind, put him in a state to be peculiarly sensitive to magnetic influence from other minds? For all things that take place, there is doubtless a rational cause, if we did but know it. In that other world, we shall see with a larger vision.—L. C.

THE MASSACHUSETTS FAIR.

The Boston Fair, at AMORY, HALL, is one of the most splendid that has been put up in these days of splendid Fairs. It will be open during the five days before, and three days after, Christmas. Admittance, twenty-five cents during the two first days; and twelve and a half cents the remainder of the time. Seasons, fifty cents.

There is a great variety of valuable paintings, and autographs, very rare old books, substantial models for charitable donations to the poor, and fancy articles of unexampled variety, and indescribable beauty.

FREEDOM OF SPEECH.

A friend writes, that my remarks on this subject, last week, might give the impression that I supposed the views of the American Society did not coincide with my own, and that they might be disposed to endorse the ground taken by the Herald of Freedom on this subject. I did not intend to give any such impression; for, in truth, I suppose that very few *feel* the position assumed by S. F. Foster and others. It has not been *condemned*; because individuals have a right to form their own opinions, and follow their own impressions of duty, being themselves responsible therefor; and, in addition to this conviction, the integrity, and zeal of the persons concerned inspire a confidence in those who have these *similar mistakes* on the point in question.

PRISONERS AT SAN ANTONIO.

Kendall just remarks of "An OSBON" on this subject. All our news from Mexico comes through the corrupt channel of New Orleans; which stands to Texas in the relation of accomplice to thief. The northern press in general copy their perverted statements, and thus a corrupt popular opinion is formed, even ready to do the foulest injustice to Mexico. It is the duty of citizens to keep themselves well-informed, and able to draw impartial conclusions. The local relation of Mexico to our south-western border, the non-existence of negro slaves in her institutions, and her political position between us and great European powers, render her an object of peculiar interest. Her history is destined to have a very important bearing on our own, either for honor or dishonor. Thus far, we need a courage to contest our slave; so treacherous and hypocritical have been our dealings with her.

SOUTHERN CENSORSHIP OF THE PRESS.

We have mentioned that the agent of the New World, in Charleston, S. C., was held to bail in the sum of \$1,000 for having circulated copies of that paper, containing Dr. Channing's Lenox Address on British emancipation. The New World afterward copied Dickens's Notes of America, and the agent having had one professed illustration of the freedom of the press in that region, very proudly lied it before the committee of the South Carolina Association,? appointed to watch over the interests of the peculiar institution; and like a dutiful citizen, awaited their permission. A letter from Charleston gives information that some were disposed to suppress the provoking book; and gentlemen of their acquaintance were in great alarm, fearing that they would be compelled to do the same.

The author of the *Person of Morgan*, who could read a scroll through a brazen shield, has centuries been considered as impossible as the gobes of men and women gradually turning into trees and animals; but it is now known, beyond all power of dispute, that moderns under the influence of animal magnetism, can perform the same exploit the Persian did, and others far more wonderful. These must be admitted as facts, because the proof is too strong to allow of rejecting them; and if they really do occur, they are unquestionably regulated by established laws of the universe, which seem to us miraculous, simply because we do not understand them, and are unaccustomed to such manifestations of them.

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The only difference between black and white companies, we presume, that the master lie in bed and receive pay for the slave's labor at fires.

A FAITHFUL ABOLITIONIST.—Mrs. Hannah Trumbull, a blind widow, living in Waterville, Oneida county, 80 years of age, has, in the three past years, knit for the poor, helpless slave, eight pairs of mittens, and eighty pairs of stockings, and had them sent to R. Marion Wilson, in Upper Canada, to be distributed amongst the poor, friendless outcasts, who have fled to Canada.

AN ABOLITION GRAMMAR.—"I am opposed to slavery, although it has the passive form, it has the *active* signification.

"Oppose slavery," is quite another thing. This has the *active* transitive form, and *adjective* meaning. Note. Be careful of your *neuter* verbs.—*Emancipator.*

RHODE ISLAND.—True democracy has triumphed in Rhode Island. A constitution was lately submitted to the people of that State, granting the right of suffrage to the male inhabitants over twenty-one; but leaving a black male, to be filled with the word white, or not, as the people might choose, or not, to restrict suffrage to the white race. To the honor of Rhode Island, be it recorded, the people determined on carrying out the true, democratic principle, and refused to restrict the right of suffrage, thus securing to the colored and white this inestimable privilege. We regard this as a great triumph of anti-slavery principle.—*Philanthropist.*

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